

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

AN EPISTLE,

To the first Universalist Society in Philadelphia.

[Concluded from our last.]

FRIDAY, AUG. 28. Preached this evening at Portsmouth. The Universalist society is the largest in the place. Brother Thomas F. King ministers thereto in word and doctrine. He is one of the happiest men I ever met with. It is next to impossible for any one to be miserable while in company with this beloved brother.—The steady, rational joy of his own heart is eminently diffusive in its character, and aptly illustrates the sentiment of Sterne, "the good heart wants something to be kind to." After meeting, enjoyed a Concert of Praise at the residence of a friend, in company with several ministering brethren.

SUNDAY, AUG. 30. Preached in Portland, Me. In consequence of the recent resignation of Brother Menzies Rayner, this society is now destitute of a settled minister. Portland is a beautiful city; the Universalist society is large and respectable; and we pray that the Lord would speedily send them a pastor after his own heart, who shall feed them with knowledge and understanding.

MONDAY, AUG. 31. Preached in North Yarmouth. This has been one of the strong holds of false doctrine—but a true soldier, Brother Zenas Thompson, has obtained a place to stand. Having on the whole armor of God, he cannot be overcome by the devil, nor disheartened by the assaults of the powers of darkness. Here is published the "Christian Pilot," edited by Brother T. The list of patrons is on the increase, and the faithfulness with which the paper is conducted must make it eminently useful to the cause of Christ. Brother Thompson introduced me to several very respectable ladies who had been publicly excommunicated for believing that "the Father sent the Son to be the Saviour of the world!" We say, Let the work of excommunication go on.—Every case of the kind referred to argues that another soul has been born into the kingdom.

TUESDAY, SEPT. 1. In company with Brother Thompson, journeyed to Brunswick, where Brother Seth Stetson dispenses the word of truth. In the evening, preached to a numerous and attentive auditory. Brunswick is on the Androscoggin River, and is the seat of Bowdoin College, which, as Dr. Ely would say, is "orthodox up to the hub."

WEDNESDAY, SEPT. 2. Attended "Commencement," as it is termed. In the afternoon,

in company with Brother Stetson, journeyed to Bowdoinham. Preached in the evening. The brethren and sisters here are alive—(indeed, where are they *not* alive, in the state of Maine?) The true spirit is among them, and is manifested by them. One thing I desire to mention in this place. There are very few societies of our order in which a layman can be found, who, in the absence of a minister, is willing to read a discourse, or exhort, or pray in public. The society in Bowdoinham is one of the very few exceptions. Here I became well acquainted with three beloved lay brethren who are ready and willing to lead in the exercises of public devotion, whenever called upon. This is right, and I fervently pray that a similar exemption from the slavery of a *man-fearing spirit* may soon be observable among the brethren everywhere.

THURSDAY, SEPT. 3. Passed through Gardiner, where is published the "Christian Intelligencer," edited by Brother N. C. Fletcher, and arrived at Augusta, the capital of Maine, in the afternoon. Embraced Brothers William A. Drew and Calvin Gardner, in all the fullness of fraternal affection. With the latter I formed an acquaintance two years since—but the former I had not before seen face to face.—Nevertheless I had known him in the spirit, and had loved him. He received me, (and what Universalist did *not*?) in all the frankness and good feeling with which Universalism is so naturally calculated to inspire the heart. For many years Brother Drew was the editor of the "Christian Intelligencer," published at Gardiner. He is now editor and proprietor of the "Gospel Banner," published at Augusta. Brothers Geo. Bates of Turner, and Calvin Gardner of Waterville, are associate editors. *These three are one in purpose*; and though the paper has been in existence not three months, the subscription list numbers little short of fifteen hundred. May that number be speedily doubled. Augusta is one of the most beautiful places I ever visited. It is situated on the southern bank of the lovely Kennebec. I wish I had space to give a description of it—but I must forbear. Preached in the evening in the large court room. The Universalists have erected a very handsome meeting house, which will shortly be dedicated. Brother Drew is 'the faithful and true witness' of the society.

FRIDAY, SEPT. 4. Accompanied Brother Gardner to Waterville, the place of his residence.—The route hither from Gardiner, eighteen miles, is within sight of the Kennebec. I had no idea of finding such fine soil and so thickly settled a country 'down east.' Much of the scenery is the most enchanting I ever beheld. Waterville is a very beautiful village, and it is in a flourishing condition. The immense water-power in the Kennebec, which has recently been purchased by a company for \$200,000, must enrich the place. Preached in the evening to a large congregation. The Universalist meeting house is beautifully located, and is itself a beautiful structure. Within a few rods of it, is Brother Gardner's 'white cottage.'

"And I said, if there's peace to be found in the world, The heart that is humble might hope for it here."

I do not envy Brother G., for *envy* is forbidden—but I could wish for just such a domicile and meeting house, in a country place, provided I were to remove from my present location in the city of brotherly love.

SUNDAY, SEPT. 6. Preached forenoon and afternoon in "Bethlehem Church," on the north bank of the Kennebec, opposite Augusta. The house, which is spacious, was crowded. O it is distressing to preach in the face of expectation! The presence of Brother Drew encouraged me, and I endeavored to show forth the word of life in soberness and truth. May the seed that was sown in weakness be raised in power. Parted with Brother Drew, (with the understanding that we should meet at Westbrook,) and accompanied a brother to Winthrop, ten miles. Preached in the evening, in the Methodist meeting house, to a large number of attentive hearers. Some mocked, and some desired again to hear of this matter.

MONDAY, SEPT. 7. Journeyed to Turner 17 miles, in company with Brothers Abel Chandler and Asa Rand, ministers in the faith. At Turner, met with Brothers George Bates, (the beloved and faithful minister of the society,) B. B. Murray and D. T. Stevens. Preached at 2 o'clock, and again at five. Devout attention was yielded to the testimony by a congregation little short of eight hundred. The town [township] of Turner is admirably suited, both for tillage and grazing. I am safe in saying that half the people are Universalists; and I may as well remark here as elsewhere, that the state of Maine presents, in my judgment, the most favorable religious aspect of any state in the Union. I consider it the most desirable field for Gospel labor that I have ever visited; and my present impression is, that were I to leave Philadelphia, I should devote at least one year to the labors of an Itinerant Evangelist in the goodly state of Maine.

TUESDAY, SEPT. 8. Journeyed to Westbrook, forty two miles, in company with Brothers Bates, Murray, Stevens, Chandler and Rand. At this place, became acquainted with many brethren and sisters in the faith, who had assembled from various and distant parts, to attend the session of the "York, Cumberland and Oxford Association." From other states were present, Brothers Thomas Whittemore, Thomas F. King and John Parsons.

WEDNESDAY, SEPT. 9. Very large congregations of People. Sermons by Brothers William A. Drew, Calvin Gardner, and Thos. F. King. In the evening, delivered a lecture in the town of Gorham, ten miles from Westbrook. We may properly say of Gorham, "Here the beast hath a seat." Nevertheless there are a few brethren and sisters who have not received his mark either in their foreheads or right hand.—He emphatically forbiddeth any of his worshippers to buy of such as acknowledge not the truth of the blasphemies he uttereth against God.—But his days are numbered, and we pray the Lord that they may soon be finished.

THURSDAY, SEPT. 10. At the Association. Sermon in the morning by Brother T. Whittemore; in the afternoon, by my humble self—after which Brother Clark was set apart to the work of an Evangelist by solemn ordination.—In the intermission at noon, the ministers (there were twenty three present,) and delegates and strangers from a distance, partook of a collation in the town hall. The simplicity of the arrangements, the harmony and good feeling that existed, the holy joy that pervaded every heart, might not inaptly be considered the shadow of the love feast of life everlasting. In the evening we had a Concert of Praise in a spacious hall in the dwelling of Br. Levi Morrell. It is believed that at least two hundred persons were present. Our joy was unspeakable and full of glory. In a figure, we erected three tabernacles—one for *faith*, one for *hope*, one for *love*. We set them up, not by Mystery Babylon's turbid rivers, nor yet in the gloomy shadow of her crumbling walls—but we set them up in New Jerusalem, the city of the living God. We *prayed* in faith, and hope, and love—we *exhorted* in faith, and hope, and love—we *sang* the songs of Zion in faith, and hope, and love,—and the blessing of the Lord came down in demonstration of the spirit and of power; and it lifted us up above earth, and all earthly things! O for more, more of those seasons of spiritual refreshing! Cold, cold must be the heart, the chords of which yield not the song of Moses and the Lamb, when swept by the finger of redeeming love!—Thus closed the session of this Association—and I am confident that every one who was present, could say as he left the happy plains of Westbrook,

"O the rapturous height, of the holy delight,
There I found in the life-giving blood!
Of thy Saviour possess, I was perfectly blest,
And was filled with the fullness of God!"

FRIDAY, SEPT. 11. Devoted most of the day to visiting some of our good friends in Portland. In this place there is a Universalist Institute, and another at Saccarappa, a few miles distant. In the evening at seven, took passage, in company with Brothers Whittemore, Bates, Gardner, Thompson, and D. D. Smith, on board the steamboat PORTLAND, for Boston. This is a new boat, and altogether the most convenient and comfortable vessel I ever travelled in—and I have travelled in many. The cabins are elegantly furnished, and the machinery produces so little noise or jarring, that you are scarcely sensible of any motion in the boat. Add to all this, that Captain HOWES, (whose nautical skill and gentlemanly politeness are becoming proverbial, is commander, and you will justify me in saying, "If you have occasion to journey between Portland and Boston, inquire for the steamboat PORTLAND." Arrived in Boston, one hundred twenty miles, at 5 o'clock on Saturday morning.

SATURDAY, SEPT. 12. Preached at East Cambridge in the evening. Brother Henry Bacon is pastor of the flourishing society in this place. Their chapel is very neat and convenient, and was well filled with devout worshippers of "the Saviour of all." I was remarkably pleased and gratified with the performances of the choir. Every word was distinctly pronounced, and the 'time' was perfect. Long may they continue to chant the sweet songs of Zion, and thus minister to the happiness of others, while they promote their own pure and unalloyed enjoyment.

SUNDAY, SEPT. 13. Preached morning and afternoon at South Danvers, (where Brother John M. Austin, an Israelite in whom there is no guile, stately breaks the bread of life.) At five o'clock delivered a lecture at Danvers, New Mills, where Brother W. H. Knapp is happily settled; and in the evening preached to a congregation of two thousand people in Salem.—Here Brother Lemuel Willis labors in word and

doctrine. Many years ago Baptists and Quakers were whipped, and wiches hanged somewhere in this vicinity! Behold the change!—Liberality of sentiment prevails as extensively now, as bigotry and intolerance did of yore.—The change is "the Lord's doings, and it is marvellous in our eyes."

MONDAY, SEPT. 14. In the evening delivered an Address before the Boston Universalist Institute, by request. The large church was filled. I regretted exceedingly that I was laboring under the oppression of a heavy cold. Nevertheless I managed to be heard, and the Institute was pleased to request a copy of the Address for publication. The request shall be complied with so soon as time will allow it to be written.

TUESDAY, SEPT. 15. In company with very many brethren and sisters, journeyed by railroad to Worcester, forty miles; and thence to Hartford, fifty miles, by stage, to attend the General Convention of Universalists in the United States. Arrived at too late an hour to listen to a sermon delivered by Brother S. W. Fuller.

On Wednesday and Thursday was held the JUBILEE session of the General Convention.—Eighty ministers were present, being about one-fifth of our whole number in the United States. And truly it was a Jubilee, a time of unutterable rejoicing. Seven sermons were preached—S. W. Fuller, S. R. Smith, W. Skinner, Thomas F. King, G. Bates, S. Streeter, and A. C. Thomas.

As you will shortly be favored with the proceedings of the Convention, I need say nothing more on that subject. And I will draw this long and perhaps tedious epistle to a close, by mentioning, that on Friday at two P. M. a number of persons bound for Philadelphia, embarked on board the swift steamboat Lexington; arrived at New York in fourteen hours; and before two o'clock on Saturday, were landed in the good city of brotherly love.

Thus in little more than five weeks your Pastor performed a journey of about fifteen hundred miles—preached thirty-six times—attended two Associations and one Convention—shook hands with more than one hundred and twenty Universalist ministers, and became acquainted with multitudes of believers in the great salvation.—And he has returned to you with renewed zeal, to be an humble instrument in the hands of the Master, in building up the temple of the Lord.

I have preached to very many congregations much larger than ours, and in many much finer meeting houses—but I have not found (nor did I expect to find) better friends, nor have I entered a pulpit in which I felt so much at home, as I usually feel in the Lombard st. Universalist Church.

Dearly Beloved, accept this disjointed and rambling epistle. It was written without any attempt at effect. In plainness of style and simplicity of heart, it is affectionately presented by

Your friend and brother,
ABEL C. THOMAS.

PROGRESS IN RELIGION.

There is something in the Christian religion as it operates upon the affections of the heart, most admirably calculated to keep alive a warm, discreet and active zeal in its progress. No other system can so effectually engage the faculties of the human mind, or fill the soul with love, and peace, and joy; for no other system can so permanently establish the 'promise of the life that now is, and of that which is to come.' It is this that renders the christian faith superior to all others, and at the same time presents it before us as "worthy of all acceptance;" and of the highest regard of every intelligent being.

Were there nothing in christianity which afforded present enjoyment to the believer; were we necessitated to tread upon thorns continual-

ly in our christian walk, having nothing but 'labor and sorrow,' on this side the grave, the theme of religion would be languid indeed, and all its duties would be irksome in the extreme. We should be gloomy and unsocial, and our whole life would be embittered by the inevitable condition in which the Supreme Judge of the world has placed us. We have reason to believe that these unscriptural views have operated to the spiritual disadvantage of thousands of sincere and honest minds in every age of the Christian church, destroying the peace which the gospel is designed to give, and inducing infidelity on the one hand, and repining against the dispensations of Heaven on the other.—Proper, and more enlightened views of the religion of Jesus never fail to remove these evils, and to lead the humble and devout christian in a delightful path, where the 'fruits of the spirit' are tasted, which are 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'

But we would here remark that one of the chief excellencies of the Christian religion, is the power it exerts over the heart and the life.—And this is what we call experimental religion. This religion is *personal*; and it is in our opinion *progressive*. The believer is incited to a growth in the divine life; he 'follows on to know' the height, and depth, and length, and breadth of that religion that fills his soul with peace. He goes on from one step to another, in the same manner that a pupil in any of the sciences does in the attainment of knowledge. He is not content with the 'first rudiments' of the divine science of Christianity, but adds 'to his faith virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.' And as the apostle Peter says, 'For if these things be in you, and abound, they make you that ye neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.'

There are multitudes however, who seem to make but little progress in christianity. They either suppose they already possess all the spiritual knowledge that is worth their pursuit, or they do not discover the intrinsic worth of those blessings which the gospel promises; and hence they remain either stationary, or else they 'are ever learning, and never able to come to the knowledge of the truth.' We fear there are many Universalists, who are such in head rather than in heart; who have more speculative faith than experimental religion. Such persons we are confident grasp shadows while they let the substance of pure and undefiled religion go. They content themselves by wading into the holy waters of gospel grace to the ankles, to the knees, or at farthest to the loins; but they stop far short of the 'risen waters, waters to swim in,' where all their spiritual maladies would be washed away.

That there are Universalists who are in this latitude and longitude, some will honestly testify who read this article. And should the question arise, 'what has brought us into this sad, this cold and stupid state?' may not the answer be given—You have neglected the appointed means of moral and religious improvement—you have lightly esteemed the religion of the Son of God, and have been more concerned in obtaining a knowledge of the 'letter' than in imbibing the 'spirit.' If, brethren, we would be experimental christians, we must reduce our faith to practice; we must 'walk worthy of the vocation wherewith we are called;' and we must not content ourselves with what advances we may have already made in our christian pilgrimage; but we must press forward towards the mark for the prize of our high calling in Christ Jesus. Brethren, be persuaded to follow this

advice, for it is the advice of your Saviour and his inspired apostles; it is the advice of wisdom and infinite goodness, "and who is he that will harm you if ye be followers of that which is good?" Let religion in all its beauty, sublimity and moral excellence be your theme; speak of it often one to another, and even regard it as the "one thing needful" in purifying the heart and in regulating the affections of the soul. Then will your peace flow as a river, and your righteousness will be like the waves of the sea. You will no longer be complaining of your barrenness and want of spiritual comfort, but your religion will afford you a brilliant light to guide your feet through the wilderness of this world—give you hope in death and the prospect of eternal felicity at the right hand of God. May God grant it through the great Redeemer.

Gospel Banner.

THE ACCUSATION.

We know that this man is a sinner. John ix, 24.

The blessed Jesus had just employed his miraculous power in giving the sense of seeing to one who was born blind. A report of this signal act of unearthly benevolence had gone abroad, and the pharisees had come together to combine their influence in counteracting the good effect it was likely to have on the character and teachings of Christ. They saw, in fact, that if they let him alone, all men would believe on him—that none unbiassed by the fear of religious intolerance, or by newly excited prejudices, could withstand such powerful appeals to the mind and the heart, as were uniformly presented in the works of this wonderful man.

The pharisees undertake a careful investigation of this reputed miracle, probably in hopes of finding some weak or vulnerable point upon which to make their attack, and by which to bring the whole into contempt and ridicule. But all in vain! The identity of the man upon whom the miracle had been performed, though at first questioned, was fully established. The fact that he was once blind, blind from his birth, was notorious: and that he now saw as perfectly as other men, was indisputable. That this work was a benevolent work and of incalculable benefit to a hitherto unfortunate fellow-being, could not be doubted; and that Jesus had done it, or that it had been done through his instrumentality, all admitted. But instead of acknowledging that Jesus was the Christ, and that he performed his miracles by the power of God, contrary to the testimony of their own senses, they declare that "he is a sinner."

How far the pharisees were actuated in this declaration by wilful obstinacy, or how far by the fear that their "craft was in danger," is not very material. It is evident their minds were perverted by sectarian attachments, and that they trembled for their Orthodoxy, in that they sought to intimidate the relieved man, and his family, by threats of excommunication.

This is the true character and conduct of spiritual pride and religious bigotry, in all ages, and among all people, where the light of history shines. It is the course which most denominations of christians have taken to put down those whom they feared were making dangerous innovations upon their rights and privileges.

But it is, perhaps, as fully exemplified in the opposition which Universalists encounter from their religious enemies, as in any case existing, not excepting the one upon which these remarks are founded. That Universalists are a very bad people, is often declared from the pulpit, and reiterated through all the ranks of the opposition. And indeed, it is sometimes affirmed, that we are not only destitute of a saving knowledge of religion, but that we are even void of moral principle.

The effect of this course of opposing our sentiments has been, as intended, to fill the minds of many honest but ignorant and credulous peo-

ple with the strongest prejudices against us, and to secure their individual attachment to partial creeds, and corresponding measures. Children are taken in their infantile years, and subjected to this kind of influence, until they are prepared to dread a Universalist, as they would the midnight assassin, and denounce their principles, without knowing what they are, as the worst species of infidelity. To illustrate what I have here stated, in a pertinent manner, I will relate in substance, as near as my memory retains it, an incident that occurred with one of our preachers in the west. Entering a pleasant village, and seeing a little boy by the way-side, the preacher made a pause in his journey, and the following dialogue took place.

Preacher. My young friend, can you tell me what denomination of christians worship in that beautiful meeting house, yonder?

Boy. The Orthodox, sir.

Preacher. And what people worship in that? (pointing to a neat and modest building a little more retired than the other from the business part of the village.)

Boy. That, sir, is the Universalist meeting house.

Preacher. The Universalist? and are there any of that denomination in this place?

Boy. Oh, yes, sir, there are a great many of that belief here.

Preacher. Well, what kind of people are they?

Boy. Very bad, very bad people, sir.

Preacher. They lie, steal, get drunk, cheat, rob, murder and do all such things, do they?

Boy. Yes, sir.

Preacher. And are sent to prison, and to the gallows for such wicked conduct?

Boy. Oh, no! I have never heard that any of them were sent to the State's prison nor to the gallows.

Preacher. But pray how does it happen, that they are guilty of all these wicked things, and yet keep clear of the prison and the gallows?

Boy. Oh! because, they are so sly, you never can catch them at it.

This boy, like thousands of others had been taught as a necessary part of his religious education, that Universalists were a most outrageous people, and guilty of the worst of crimes; and although he lived among them, and the evidences of his own senses were directly against his prejudices, yet he really supposed these people actually as bad as he had been taught they were, and that the only reason why they were not imprisoned and hanged, as other villains were, was that they had the better faculty of secreting their crimes, and escaping detection.

That Universalists are "sinners," we pretend not to deny; but that they are such compared with other denominations of professing Christians, is what we by no means, at present believe. That they profess less—that they think less of certain outward forms and ceremonies, than some other people, is admitted; but that they believe in Christianity, as they understand it, as heartily, and regard the practical duties of religion as sacredly as any people, we think abundantly evident. Who are foremost in awakening public sympathy and securing charitable aid in behalf of a family or individuals suddenly reduced to want by some unavoidable calamity? Who, like the "Good Samaritan," at once forget all civil or religious peculiarities, and, breaking over every prejudice, rush to afford relief to the suffering sons and daughters of Adam, realizing that we are all the children of one Father, and bound by every thing sacred to promote each other's good?

Are not Universalists as kind husbands, as tender parents, as affectionate brothers, as dutiful children, as liberal friends, as obliging neighbors, and as good citizens, as the members of any other denomination? And are not Universalists in general as far from contaminating

vices and outbreking sins, as other people? These questions must be answered in the affirmative, even by our bitterest opponents; yet with the next breath it will be stated that Universalism is a most corrupting doctrine, and that those who believe it, are sinners above all the rest of the world?

I conclude with the words of the Irish orator—"Bigotry has no head and cannot think; she has no heart and cannot feel."

Universalist and Ladies' Repository.

RELIGIOUS BELIEF OF THE JEWS.

The following statement of the Jewish creed is found in the celebrated confession of faith drawn up by Maimonides at the close of the eleventh century. We knew not that there was such an one in existence till a few days since, when we came across it in an old newspaper.

Intelligencer.

1. I believe with a true and perfect faith, that God is the Creator, (whose name be blessed!) governor, and maker of all creatures, and that he hath wrought all things, worketh, and shall work for ever.

2. I believe, with a perfect faith, that the Creator (whose name be blessed!) is one, and that such an unity as is in him can be found in none other, and that he alone hath been our God, is, and ever shall be.

3. I believe, with a perfect faith, that the Creator (whose name be blessed!) is not corporal, not to be comprehended with any bodily properties; and that there is no bodily essence that can be likened unto him.

4. I believe, with a perfect faith, the Creator (whose name be blessed!) to be the first and the last, that nothing was before him, and that he shall abide the last for ever.

5. I believe, with a perfect faith, that the Creator (whose name be blessed!) is to be worshipped, and none else.

6. I believe, with a perfect faith, that all the words of the prophets are true.

7. I believe, with a perfect faith, that the prophecies of Moses, our master, (may he rest in peace!) were true; that he was the father and chief of all wise men that lived before him, or shall live after him.

8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him!)

9. I believe, with a perfect faith, that the same law is never to be changed, or any other to be given to us of God (whose name be blessed!)

10. I believe, with a perfect faith, that God (whose name be blessed!) understandeth all the works and the thoughts of men, as it is written in the prophets; he fashioned their hearts alike, he understandeth all their works.

11. I believe, with a perfect faith, that God will recompense good to them who keep his commandments and will punish those who transgress them.

12. I believe, with a perfect faith, that the Messiah is yet to come, and, although he retard his coming, yet will I wait for him till he come.

13. I believe, with a perfect faith, that the dead shall be restored to life, when it shall seem fit unto God, the Creator (whose name be blessed, and memory celebrated, world without end! Amen.)

Died.

On the 30th Sept. ELIZABETH HONEYWELL, aged 2 years and 3 months, only child of Capt. James Wadsworth.

In Trumbull, Conn. on the 2d inst. MARGARET, daughter of Jason and Esther Beers, aged 3 years and 6 months.

This is the second child that these afflicted parents have recently followed to the house appointed for all the living. May the Father of mercies so mete out his blessings to these parents that this dispensation of his providence may redound to their spiritual good. And may they not mourn as those who have no hope, but may the bright and holy hopes of the gospel inspire their hearts with true resignation under all the dispensations of their Father in heaven. F. H.

Trumbull, Oct. 7, 1835.

Original.

FIVE THINGS

Which Limitarians DARE not do.

1. They dare not preach their doctrine in its naked and most horrid form. The public would not receive it. They must always associate some other principles with it. No man would support Partialism if he knew what it was. Deception of the worst kind is employed to keep it in existence. It has undergone so many changes that we are already driven to the historic page to learn what it was.

2. Limitarians dare not pray for their own doctrine. People are so accustomed to hear endless misery in sermons that they listen now with little or no interest. Here is a great inconsistency. They are astonished to find men sufficiently courageous to preach the salvation of the world, though they sometimes think they ought for their boldness to be tormented for ever. They think it no harm to pray for it. Now, if it be wrong to preach Universalism, it is certainly wrong to pray for it; and if there is any guilt in either case, it must be with those who pray for it without believing a word they utter. Indeed, Limitarians are placed in a singular dilemma. If they pray, they commit sin, for it is "without faith." If they neglect prayer, they omit a duty. So that they never can act consistently till they become Universalists.

3. Limitarians dare not believe their doctrine for themselves. Indeed, they have no idea of suffering that fate which they assign to others. There is something very gratifying to human pride and passion to have somewhere a hell for others to suffer. When men are angry, and their hearts are in the most depraved state, then they want endless misery to be true. Hence, the more wicked men are, the better Limitarianism will be supported. The more abandoned men are, the more they hate Universalism.

4. Limitarians dare not say they hope their doctrine will be true. They always hope Universalism will turn out to be a truth; and well they may; for no persons more need to have it true than its most inveterate opposers. If our doctrine should not be true, they would most assuredly be the first to share that fate which they have assigned to others, for that act alone would be a sufficient reason: for if hell torments be true, men must suffer them on some ground, and who would better deserve such a fate than those who spend their lives in dooming others to such a state of suffering.

5. Limitarians dare not act out their own doctrine; for if the world acted on its principles, there would not be a good man in creation. The motives presented by them are of the most corrupt and debasing kind. He who acts from the fear of an eternal hell has no virtue in his heart. Indeed, our laws would not suffer men to act out Partialism. The truth is, every bad man is so far a Limitarian in conduct, and every good man is so far a Universalist in conduct. No man can act honorably without acting on the broad principles of impartial love. Go into the family circle, where the parent is equally kind to all his children, and you will find that he is acting out Universalism. He may bow at the altar of a partial God, but his conduct is far better than his creed. Every good being is a Universalist in conduct, however ignorant he may be in theory. In truth, so corrupt, and so selfish is Partialism, that society could not exist, if its principles were acted out. Love, friendship, natural affection, and many other things have a restraining influence, and keep its principles within such bounds that community is enabled to thrive and prosper. Let Limitarianism once burst forth, and it would be like a volcano sending forth its burning lava. Terror and distress would be seen on every hand.

In conclusion; that doctrine must certainly

be horrid, which men dare not preach in its naked form. Still more dreadful is it when we reflect that no one dares to pray for it. Its influence, too, must be awful, for no one dares to believe it for himself, or hope it to be true. That doctrine, too, must be of the most licentious kind, which men dare not act out. C. S.

Springfield, Mass. Sept. 1835.

Original.

FAITH.

According to your faith so be it unto you.—Matt. ix. 29.

The circumstance that drew forth the above language from the Lord Jesus, was the belief of two blind men that he possessed the power to restore their sight. The fame of Jesus had been spread abroad by a miracle which he had performed in restoring life to a dead person; the blind men, although they did not see the miracle performed, yet having heard of it they believed, and also believed that the "Son of David" could restore their sight, as well as give life unto the dead. Having full confidence then in the power of Jesus, they followed him, and made known their petition in the most pressing manner, and Jesus seeing the strength of their faith had mercy and addressed them in this wise—"Believe ye that I am able to do this? They said unto him yea Lord." Then touched he their eyes, saying, "According to your faith be it unto you; and their eyes were opened."

Christians of every sect, and in all ages, have admired the faith of the blind men above referred to; and, indeed, their faith is truly admirable. When we reflect that they were deprived of seeing any of the miracles which Jesus had already performed, or of beholding any thing attracting or prepossessing in the divine countenance of the Master, or of seeing any of the persons whom he had restored—I say, when we reflect that these men were deprived of those evidences, and had to depend upon the "hearing of the ear alone," for the evidence of the miracles of Christ, we must concede that their faith was indeed great, especially when they must have so frequently heard from the enemies of truth imprecations and curses against Jesus of Nazareth; heard him branded and stigmatized as an impostor and his miracles attributed to the agency of Beelzebub, the prince of devils—yet, under all these circumstances, conflicting as they were, these men believed that Christ was able to restore their sights. Great indeed, was their faith.

It is not the object of this article to descant upon the merits of those whose faith is great; or of those whose faith is weak; nor upon the faith of those who believe that the abilities of Christ to heal the moral maladies of mankind are limited; or of those who believe he is both able and willing to heal the moral diseases of the whole universe; nor to attempt to prove which of the two will reflect the most honor upon the great Physician of souls—these matters, together with the example of the faith of the two blind men, will be left for the good sense of christians to decide. But our intention is, to arraign the whole christian world, both Limitarians and Universalists, and solemnly propose the following question, and see if they are willing to abide the result, and return the same answer as did the two blind men. And

1st. The Universalist—"Do you believe that Christ is able and willing to heal the moral maladies of the whole race of Adam, and restore them pure and holy before the throne of His Father?" "Yea Lord"—"According to your faith be it unto you."

2nd. The Limitarian—"Do you believe that Christ will cast off a part of the human family, or suffer them to be cast off by any means, to endure the fire of God's wrath throughout never ceasing ages of eternity?" "Yea Lord."—Then, "According to your faith be it unto you."

Now, Christians, here are two chances, and you have reason to believe, that according to your faith, so shall it be unto you. Choose ye which ye will; it is best to be on the "safe side." J. K. W.

Reading, Pa. 1835.

AN INCIDENT.

"My dear B.—are you willing to attend the 'protracted meeting' with me this evening?"—inquired one of my intimate respected and very religious young friends, with much feeling and sincerity of heart, no doubt, as he familiarly put my arm in his. "Certainly, William," I replied, "I am willing to attend if it will be any gratification to you, though I fear it will be none to me. I have no fellowship for the works of Beelzebub." "O, do not say so; I hope you will find it quite different; the meeting undoubtedly will be conducted with the utmost propriety and decorum; the celebrated revivalist, Mr. B——, preaches this evening to impenitent sinners, and to the anxious souls more particularly. I am informed he is a powerful, an eloquent, an apostolical preacher; God is doing wonders through him; saints are rejoicing, sinners trembling, devils raging; the anxious are agonizing, God is glorified, means are prospered; and O, what a glorious interesting meeting indeed! You must go this evening at least. Come, let us go."

Without further colloquy, arm in arm, we proceeded to the scene of the fanatical operations of the evening. It was but a short distance, and in a few minutes we were seated together in the body of the church, anxiously awaiting the commencement of the 'glorious and interesting services,' as eulogized or spoken of by my friend. The house was spacious, and it seemed already filled to overflowing; yet there were many still endeavoring to press their way in, but they could not obtain seats. I had already waited with much impatience for about half an hour; when suddenly, a door was opened in another part of the edifice, followed by a hum of voices and an unusual rush. I turned my eyes in that direction, and beheld nearly a score of individuals, mostly quite young females and boys, marshalled into the room, preceded by five or six grave and ministerial looking men, some of whom I immediately recognized, as being officious clerical revivalists, whom I had seen before.

"Clear those front seats for the anxious, immediately!" was the authoritative command of a tall, attenuated, priestly individual, as he seemed to throw himself into an 'attitude,' and waved his hand most significantly. "That is Mr. —," whispered my friend, 'the devoted'—Whether my friend finished his sentence or not, I do not recollect—probably not. A general movement in front of the pulpit was perceived. As if by the power of magic, the front seats were instantly vacated by the promiscuous and vetoed occupants; the anxious were seated; the revivalist priest slowly ascended the desk; a short prayer, couched in the most familiar and blasphemous language soon followed; a hymn was given out and sung; and then the sermon; and 'what a sermon!'—a medley of the most disgusting rant, fanaticism and abuse; a tirade of all that is degrading and unapostolical; God-dishonoring, horrible and frightful. It would be in vain for me to give even a synopsis of the blasphemous sermon, nor would it indeed be interesting to the reader. He read his text in a solemn and impressive tone; 'Thou fool! this night thy soul shall be required of thee!'

His primary object seemed to be, to make an impression upon the anxious, and their cries, sobs and groans, forcibly told that his object was not in vain! 'This night,' he exclaimed—his voice elevated to the highest key, and in a kind of unearthly tone—his eyes rolling wildly in their sockets; stamping his foot upon the floor, and

extending his arms forward over the pulpit towards the anxious, the particular subjects of his soul-harrowing, canting address; 'This night, this very night, your poor, immortal souls may be required of you, ye guilty, trembling, agonizing sinners! The reverse depends, undoubtedly, upon one contingency; one, alone; you must give up your hearts immediately; now is the hour of grace; it is the only hour I know of—hell is gaping wide to receive you; devils are waiting to thrust your guilty souls into the dungeon of endless night and despair; saints are praying; sinners, stiff-necked, hell-bound sinners are resisting; and now, now, this moment is the time! Well may you weep, well may you groan, well may you agonize; you deserve to weep and howl and agonize, in the pit of endless woe! and you will agonize there, unless you comply with the terms of the gospel!'

His last horrible appeal was particularly directed to a young and delicate female, whose paroxysms of mental agony seemed quite insupportable. Her sobs, and groans, and anguished cries, were enough to affect with pity the most unfeeling heart. Still the unfeeling, blasphemous priest continued to press his subject, with augmented horrors, and hell painting expressions!

* * * A piercing, agonizing shriek fell upon my ear, which sent a chill of horror thro' my very soul, and a simultaneous agitation was perceived among the audience. The young lady had fallen; apparently in a swoon; but I could perceive by her frenzied gestures and low moanings, that it was no common exhaustion of body, but a partial prostration at least of the mind itself. Her countenance was pale, her eyes strained and fixed in their sockets, the white froth bubbled upon her lips, and in that state she was carried from the house. Still the unfeeling, ranting priest, continued his blasphemous harangue, boldly declaring that they had just seen a sanguinary example of the temporal consequences of resisting God's spirit; warning them not to 'sin away the day of grace' also, and be driven to dark, deserving despair, as undoubtedly was the case with the unhappy young lady just taken from the house!

How long he continued this tirade of disgusting rant, I knew not. I immediately left the house, in company with my friend. He was for a few minutes silent and thoughtful. I thought I perceived tears gathering in his eyes. 'Friend B.' he at length said, 'this is indeed unexpected. Is it possible I have been so deceived in regard to this meeting, and especially the preacher? I am shocked, disgusted, and affected even to tears.' 'William,' I replied, 'your mind then, upon this subject, is in unison with my own. Such shocking and blasphemous proceedings which I have witnessed this evening, are not the work of God. The gospel of peace was not there. Nought was heard but a medley of blasphemy, rant, wrath and disgusting cant. God was dishonored, man degraded, a tender and delicate female frightened and driven upon the verge of despair or abject insanity. Is this the gospel of Christ, of 'good tidings of great joy which shall be unto all people?' No, no, my friend, this cannot be! * * * Thus discoursing we walked home.

* * * The young lady became partially insane, in which state she remained for a number of months. The horrid descriptions and blasphemous appeals of the revivalist priest operated too powerfully upon her delicate frame and sensitive mind and a partial aberration of mind was the result!

* * * My young friend from that time dis-fellowshipped 'protracted meetings' and fanatical revivals entirely. He applied himself to deep study and reflection; he was gradually led into the truth, the glorious liberty of the gospel of Christ; and he is now a happy, an intelligent

and a zealous believer and advocate of the doctrine 'once delivered to the saints;' viz: Universalism. The young lady is now a far different, a far more happy individual. She too has met with a 'change,' infinitely more valuable than all the priestly, man-made changes or conversions in Christendom. She is now a zealous, an amiable disciple of her Redeemer, a firm believer and ardent advocate of the glorious gospel of the restitution, and the wife of my young friend, W. L.

Herald of Truth.

MESSENGER & UNIVERSALIST.

SATURDAY, OCTOBER 17, 1835.

N. Y. ASSOCIATION POSTPONED.

As has been seen, this body stands adjourned to meet on the 21st inst. accidentally the same day on which the Philadelphia Association holds its annual session at Philadelphia. And it has been thought advisable, by several members, to postpone its meeting for one week.

The N. Y. Association will therefore meet in Newark, N. J. on the 4th Wednesday and following Thursday of Oct. the 28th and 29th, instead of the 21st and 22d inst.

It is hoped that Societies and ministering brethren will observe the postponement and act accordingly.

T. J. SAWYER.

Philadelphia Association.

The Philadelphia Association of Universalists will meet in the Vestry Room of the first Universalist Church in Philadelphia, on the Tuesday Evening preceding the third Wednesday in October. Ministering and lay brethren are affectionately invited to attend.

ABEL C. THOMAS,

Standing Clerk.

BR. LE FEVRE.

This beloved brother, if favored with a prosperous voyage, has undoubtedly ere this trodden again the "land of his nativity;" and not unlikely is now receiving the warm embrace and congratulations of friends from whom he has long been separated. We are anxiously awaiting communications from him, and shall not fail to present them to our readers as early as possible. We hope to receive a packet in season for the 1st No. of the next vol.

We take pleasure in presenting the following beautiful lines, occasioned by his departure for Europe, for which, it will be seen, we are indebted to Br. L. C. Browne, of Bridgewater. We thank Br. B. most sincerely for the favor, and hope we shall be permitted to hear from him again, and frequently.

P.

To Rev. C. F. Le Fevre,

On his departure for Europe,

BY L. C. BROWNE.

Air—Palestine.

Yes, go gentle herald, far across the blue deep,

To revisit thy loved native land—

Be the billows of ocean and storms lulled asleep,

Till thy bark shall arrive on the strand.

Go proclaim the glad message of Jesus' love,

Universal, unbounded, to men—

May the angels watch o'er thee, and spirits above,

And return thee in safety again.

In the clime of the Muses, go lift up thy voice,

On the borders once trodden by Paul—

Make the heart of the sinner leap up and rejoice,

In the lands of the Saxon and Gaul.

On the bleak hills of Scotia's, by Anna's glad stream,

In the vales of the Danube and Rhine,

By the waves of Ladoga, go waken their dream

Who have worshipped at error's cold shrine.

May the land of thy fathers, which erst did but spurn,

From a Rely, those tidings so pure,

At the sound of thy voice, be awakened and turn

To the fountain whose waters can cure.

Owned and prospered of Heaven, thy mission of grace,

To the isles of Europa prove

Like the dawn of that morn, when each kindred and race

Shall discern that Jehovah is love!

Bridgewater, N. Y. Sept. 8, 1835.

ENDLESS MISERY.

Love your enemies, bless them that curse you, do good to them that hate you. Matt. v. 44.

This is required of every disciple of Jesus Christ. It is required for the express purpose of bringing them to "be the children of their Father which is in heaven"—in other words, of making them "followers, or imitators, of God, as dear children."

The inference which we are forced to draw from these facts, is that *God loves his enemies, blesses them that curse him, and does good to them that hate him.* If he does not, then, 1st. How should we become the children or imitators of God, by acting on this principle? 2d. Would not God require us to be better than himself? 3d. Wherein is God better than ordinary men, even the publican and sinner?

But if God loves his enemies, blesses them that curse him, and does good to them that hate him, it seems exceedingly manifest that he cannot punish them with endless misery: and for this obvious reason, that the infliction of such a punishment could not be regarded either as a blessing or a token of love and goodness to the sufferer.

The question has often been asked, but I think never satisfactorily answered, *What good object can endless misery effect?* I say good object, because a good being, such as God is represented, can never design any end inconsistent with his own benevolent nature. I would repeat the question, *What good object can endless misery effect?*

To assert that it is demanded by the divine justice, is not only to beg the question, but it implies also that justice may require something inconsistent with goodness. Besides, it is not answering the question, since I do not ask what justice may demand, but simply what good object justice can effect, taking it for granted that it will inflict endless misery.

Nor is the answer rendered better by saying that endless misery will promote the glory of God. The glory of God consists in the display of the divine attributes. But no attribute, except that of justice, can be displayed in the endless misery of any creature. And it might seriously be doubted whether such a display of justice would not rather throw dishonor upon God, than add glory to his name. Besides, it should be remembered that *true glory* is intimately and eternally connected with *goodness*.

The only answer which can avail any thing here is that the infliction of endless misery on a part of mankind is necessary, in order to sustain the divine government, and to secure the remainder of their race in the enjoyment of the greatest happiness. But even this answer is attended with very great difficulties. For it is representing the happiness of some as dependent upon the misery of others; and not only so, but the throne of God itself, as predicated upon the endless wretchedness of some of his own creatures.

But granting that this answer to my question is true, it will be found upon a very slight examination to contradict the inference which I have just now drawn, viz. that *God loves his enemies, blesses them that curse him, and does good to them that hate him.* It represents him as sacrificing the eternal well-being of his enemies to secure that of his friends. This was the opinion of Dr. Hopkins and seems to be extensively adopted at the present day. Hence we hear such expressions as the *greatest good of the whole, the greatest good of the universe, and the like*; as if the greatest good of the whole could consist in something aside from the greatest good of all the parts!

But though it should be granted that God could secure the greatest good of the whole by rendering millions endlessly wretched, still it must be proved that the infliction of ceaseless torments is a blessing to the sufferer, and a token of God's unspeakable love and goodness to him, before it can make pretensions to being a scripture doctrine. For it must be observed that in stating human duty, in the passage under consideration, our Savior did not enjoin it upon us to love the whole, only as we should love all the individuals composing that whole; nor did he lay us under obligation to consult the greatest good of the whole, only as we should consult the greatest good of every individual. Our Savior's language is very particular. *"Love your enemies, bless them that curse you, do good to them that hate you."* We are required to do this merely because God does so; in other words, because it is God-like and heavenly.

Now if God loves his enemies, blesses them that curse him, and does good to them that hate him, it follows of necessity that he cannot render them endlessly miserable; for the plain reason that endless misery is not a manifestation of love. *"Love worketh no ill to its neighbor."* But endless misery is an acknowledged ill; therefore it cannot be the fruit of love. Neither is endless misery a blessing. On

the contrary it is the greatest conceivable *curse*. But God blesses them that *curse* him. He cannot therefore inflict endless misery even upon his enemies. Nor can the infliction of endless misery be construed into a *doing good*, unless, as has been before remarked, it be thought a good to the great whole, the universe. But observe our Lord says "Do good to THEM THAT hate you." The haters themselves are to be the subjects of good doing. Now God, acting on this principle, cannot inflict endless misery even on his enemies, on such as *curse* and *hate* him, unless it can be shown that the inflicting of such misery is *doing good* to the individual who suffers it. This no person will even attempt to do.

What then is the reason of endless misery? What good is it designed to effect? Who will answer these questions.

WHITEMORE ON THE PARABLES.

Notes and Illustrations of the Parables of the New Testament, arranged according to the time in which they were spoken. By THOMAS WHITEMORE. Revised Edition. Boston—pp. 381, 12mo. Price 75 cents.

No work hitherto issued from the Universalist press contains a greater amount of interesting and useful matter than this. The parabolic style of communication was most generally adopted by our Lord and Master; and a large portion of "the four Evangelists," as the records of the doings and sayings of Jesus are commonly termed, is constituted of parables. Rightly to understand them, we must have some knowledge of the history, and manners, and customs, and traditions, and prejudices, of the people to whom they were originally addressed. To this point, the researches of Br. Whitmore were mainly directed, in procuring materials for the work before us. The book is replete with valuable information. It abounds with pertinent citations from the publications of travellers in Palestine, and from the writings of the most eminent "orthodox" Commentators on the New Testament. From these sources, Br. W. draws largely for correct, and of course consistent, expositions of the parables. His object was, not to show what those parables may be supposed to mean, but what was *certainly* meant by them in their original delivery. And in my judgment he has been pre-eminently successful in the laudable undertaking. By this I do not intend to say that all his expositions are faultless—but simply that he has been *pre-eminently* successful in his attempt to illustrate the parabolic instructions of our Lord.

Prefixed to the work is an ably written and very useful introduction, designed to point out the nature and uses of parables. The volume is very beautifully "got up," as publishers say—that is, it is handsomely printed, on good type and paper, and is well bound. He who wishes to understand the parables of the New Testament, would do himself a favor in purchasing Whitmore's Notes.

A. C. T.

PRIZE ESSAYS, TALES AND POEMS.

Brs. Grosh and Hutchinson who are to take the Proprietorship of the Magazine and Advocate on the 1st of Jan. next, have made the very liberal offer of SEVENTY-FIVE Dollars in Premiums for the best written articles on the subjects named in the following extract from their notice:

1. For the best essay or tale on Universalism as a system of perfect morality, and the adaptation of that system to the practice and welfare of individuals, families, communities or nations—Twenty dollars.

2. For the second best essay or tale on the same subject and for the same purpose—Ten dollars.

3. For the third best, a free subscription to the Magazine and Advocate for the seventh and eighth volumes, or two free subscriptions for the seventh volume.

4. For the best essay or tale on Universalism as a system of religion, shewing the adaptation and even necessity of its principles to produce a perfectly pure devotion and piety; and through them, a corresponding benevolence and rectitude of life—Twenty dollars.

5. For the second best essay or tale on the same subject and for the same purpose—Ten dollars.

6. For the third best, a free subscription for the seventh and eighth volumes of the Maga-

zine and Advocate, or two such subscriptions for the seventh volume.

7. For the best poem or hymn of a Christian character, suitable to this paper, and calculated to exhibit the beauties, or glories, or consolations of Universalism—Five dollars.

8. For the second best poem or hymn of the same nature and for the same purpose, a free subscription for the seventh and eighth volumes of the Magazine and Advocate, or two for the seventh volume.

9. For the third best, a free subscription for the seventh volume.

The essays or tales to exceed, each, three columns of this paper, (the size of the Messenger,) in the largest type now used generally on the first page; and not to exceed nine columns of the same measure. The poem or hymn to contain not less than forty, nor more than one hundred and twenty lines.

The articles to be sent to the undersigned, free of postage, on or before the tenth day of December next, for submission to the decision of an impartial committee, and the after disposal of the proprietors of this paper. To do this properly, each essay or tale should be designated by one or more marks or mottos, and those marks or mottos should be enclosed in a separate paper, sealed with the author's name within; this enclosure will not be opened until after the decision of the committee has been made.

In deciding on the claims of the various articles that may be submitted for premiums, the committee will be instructed to proceed in the following order with each. 1. Its adaptation to the object for which it is written. 2. The Christian feeling and spirit it breathes. 3. Its literary merit and finish. 4. Its grammatical accuracy and plain expression. 5. Its preparation for the press. 6. Its legibility in the manuscript. The article having the greatest number of these requisites, in the highest perfection, and in the order here named, (if coming under the conditions previously laid down,) will be preferred to all others. Those greatly deficient in them will be rejected altogether, even if they are the only articles of the kind that are offered.

If some of our friends would stare at an unpretending offer of twenty dollars premium, how must their organs of sight be extended at the enormous sum of seventy-five!—Mercy on us, Br. Grosh, you will turn the heads of all the poor scribblers for the Universalist Press. Seventy-five dollars! How many a wistful glance will be cast at that, by those who have scribbled for years for our papers, and thought themselves *fortunate* in gaining admission to columns after all the drudgery of writing, and paying their own postage to boot! But things change. And we are not sure they should not. We know not that writers can live on air, more than printers. A good writer needs something more than wind to subsist upon. And a bad one has enough of it in his composition, already!

As a case something in point, there has existed a great repugnance to paying for singing in our churches. But we see no greater objection to paying for singing than for preaching, and none to either. So with the Press, there is equal propriety in paying the writer, as the printer—(by-the-by, they both get poorly enough paid, in all conscience,) and every publication should have a patronage to enable it to command articles of the first character, to give the Press that power in community, which it is calculated to, and should exert. Here has been the fault with the Literary Press of our country. There has not been inducement enough placed before writers to call forth the powers of their minds. We should hardly expect a man to come and labor for us gratuitously any considerable time, with his hands, and no more could we reasonably rely upon him for labor of the mind. But the aspect of things is changing.

To our brethren of the Advocate we wish abundant success in every effort calculated to elevate the character of our periodicals, and enlarge their influence. We shall not fail to second them to every extent that our means will allow. But our patronage is yet too light to admit of doing much. And this we suppose will be the plea of most of our publishers. In regard to our own, we live in hope to be

able to make it what we wish, from the steady increase with which it has been favored, since its commencement. Let its friends continue their exertions in extending its circulation, and we pledge them that we will keep pace with them in our efforts to improve its columns.

NEW PUBLICATION.

The following notice of a new work just from the Press, (we have not seen it ourselves) is from the pen of Br. Grosh, of the Magazine and Advocate. We copy it entire, because it claims some apology as due for the haste in which the work is got out. We should be sorry to have such a publication issued in too "great hurry," for it needs, and should receive, every possible care and attention to make it what it ought to be to the denomination.

Universalist Register and Almanac, for 1836: containing statistics of the denomination of Universalists in the United States, Territories, and Upper and Lower Canada. Astronomical Calculations by G. R. Perkins, A. M. O. Whiston and G. Sanderson, publishers, Utica; Printed at the Office of the Magazine and Advocate. 12mo. pp. 48.

Were it not for the *imprint*, I might be tempted to praise this work with all its imperfections.—The plan was conceived at leisure, but executed in a wonderful great hurry. From the time of announcement to putting the copy into our hands was about two months—and from the time of receiving the copy to its publication, with a limited office, running out of *sorts* all the time, (and in one case actually running two or three other offices very close by our borrowing,) less than that time—with a week's delay, innocently caused by the paper maker, and more than another by the workmen of a neighboring office, where the press work was done, here it is at last—an *infant* Universalist annual Register—not a quarter the nerve, and the size and knowledge it will have in a few trials more. After receiving the copy, it was found that we could not get fine type enough to make it double column, so it was done with a large type; I assuming the responsibility to re-write and somewhat differently arrange the matter furnished by the publishers. This statement is due to Brs. Whiston and Sanderson, as some might have been better pleased by a different arrangement; but the present one, in this case, was unavoidable. For the reading of the proof sheet, I also am responsible, and shall throw as many faults as possible, that may be discovered, on the bad copy; there's fair warning too.

But to be serious. The work is a good one; all in its infancy as it necessarily is; full of valuable information, despite of its manifold deficiencies which will be remedied next year; and well worth the price, notwithstanding its size must be more than double to hold all it will hold another year. Besides a very neat and convenient almanac, it has a few selected and original articles doctrinal and practical; a statement of the plan of church government of our order; a list of our periodicals, with the names of their Editors, terms, &c.—a list of our Conventions and Associations in the United States, and of the preachers and societies; dates of fellowship, ordination, organization, and number of meeting houses (as far as ascertained,) in the different states and territories. All these returns are of course brief and imperfect, but it is a *beginning*; and a noble one; which, if encouraged, will give us an excellent annual, yearly increasing in value and interest to our denomination. God speed the work.

[From the Magazine and Advocate.]

BY-LAWS

Of the Clinton Liberal Institute.

The Executive Committee, agreeable with the trust reposed in them by the Constitution of the Liberal Institute, and in accordance with the views and principles contained therein, have at their last meeting, on the 7th day of January, 1833, taken into consideration the present con-

dition of the male department of the said Liberal Institute, and the urgent necessity of enacting and enforcing some plain rules and regulations for the conduct of the students. And while the Executive Committee would disclaim any intention of depriving the students of any, or all lawful and innocent amusements or recreation, they at the same time feel themselves under solemn obligations to have a constant and unremitted regard for the best interests of the Institute committed to their supervision, and to watch carefully over the welfare of the students who now are, or may hereafter become members of the same.

Accordingly, they have drafted such rules, which without putting severe and unnecessary restraints on those students who are of good moral character and decorous behavior, shall oblige others to conduct in such a manner as shall be creditable to themselves and to the Institute, and best promote the objects for which they became members of the same, viz. the acquisition of useful knowledge, and the improvement of their moral and social habits.

ART. 1. Every student shall at all times conduct in a manner becoming young men who are of sufficient age to distinguish between right and wrong—between that which is right and proper, and that which is not so.

ART. 2. Students shall show due respect and deference to their teachers, and cheerfully comply with all their injunctions and admonitions.

ART. 3. Students shall observe in their conduct towards each other, and in their intercourse with other persons, the rules of propriety, good breeding and decorum, and cherish good will and friendship towards those around them.

ART. 4. All and every unnecessary noise and clamor of whatever kind in the building of the Institute, is strictly forbidden, as well during school hours as at any other period; and in the same manner, all kinds of noisy or indecorous play at any time, is also forbidden.

ART. 5. All playing at cards, or any other game of hazard—all swearing or using bad or improper language, and likewise the practice of frequenting taverns or public houses, is strictly forbidden.

ART. 6. All reading of novels, or any other book of amusement, or any thing tending to interrupt others, or to be disadvantageous to themselves, is not allowed to the students during the regular school hours.

ART. 7. During school hours, every student shall remain in his own room, and attend diligently to his studies. No one shall absent himself from his room for the purpose of visiting another room, or leave the yard, without having previously obtained permission from one of the teachers; and no one shall go into the village during school hours without special permission.

ART. 8. All carrying up of wood into the rooms, or any other business not proper to be done during school hours; such as fetching water, sweeping the rooms, &c., is strictly forbidden during that time. The students are likewise to refrain from all noise, running, or any disorder, when coming to, or leaving the lecture room, or any of the recitations.

ART. 9. Every student shall be punctual in his attendance at roll call in the morning and afternoon, and at his recitations. No one shall absent himself, or stay away from any of these, without previous permission from one of the teachers. If any one wishes to be absent for a day, or part of a day, in order to visit his parents or friends, he shall previously inform the Principal of his intention, and from him obtain leave of absence.

ART. 10. The students shall devote their evenings, as much as possible, to study, and those who lodge in the Institute shall not make it a practice to absent themselves from it every evening, or to assemble in each other's rooms; and

no one shall stay away from or leave the Institute after ten o'clock at night, except by special permission from the Principal.

ART. 11. Each student shall be liable for any damage done by him to his room, or to any part of the building whatever. It is also made the duty of every student to keep his room neat and in order.

ART. 12. The Principal and Teachers are authorized to see that the foregoing rules be properly observed. They have discretionary power to enforce these rules in the best manner—and are directed to report to the Executive Committee, all such as shall, after repeated admonitions, prove refractory, or habitually indolent, or display an unwillingness to obey. And the Executive Committee will on receiving such report, investigate the subject, and rusticate or expel the offenders, or give such directions in the case to the Principal, as may be deemed proper.

JOSEPH STEBBINS.

D. PIXLEY,

JOHN W. HALE,
Executive Committee.

DESIRE OF THE RIGHTEOUS.

The wise man says, 'the righteous desire only good.' Now we will hazard the assertion that there never was a truly righteous man, on earth who did not desire, the truth of the doctrine of universal salvation. The righteous man loves God with the whole heart, and desires that he may be glorified. Beholding in the system of universal salvation a plan of redemption which would if carried into operation give the highest glory to God, he most ardently desires, that the good work may go on, and the whole ransomed family of man unite at last, with one heart and one voice in ascribing blessing, and honor, and power, and dominion, and *glory* unto him that sitteth upon the throne forever and ever. Not only so, but the righteous man loves his fellows and desires to see them happy. His soul has been baptized in the fountain of love, and the happiness of his fellow creatures, is indissolubly linked with his own. Hence his most ardent desire is, that his kindred, his neighbors, his friends, his enemies, and finally the whole family of man, may be brought to a participation of the joys of the blessed in heaven.

In this view of things, the reader will at once perceive, that the doctrine of universal salvation is one of those good things which every good man must, and does desire. How then does it happen, that it is so often called a bad doctrine? Does not the scripture tell us that the righteous desire *only* good? and is it not true that every righteous man does desire, and pray for the truth of this doctrine? If the righteous desire it, then it must be good, for they desire nothing bad. Here is one more thing that we would have the reader remember, and never for a moment when reflecting upon this subject to forget. It is this. The Lord in whose hand is all power, to rule, and control, and govern at his will, hath said, that he will fulfil the desire of the righteous. Reader, think of this, and it shall do thee good. Meditate upon it and it shall make thy heart rejoice, and thy tongue to sing for joy.

Inquirer and Anchor.

A CLERGYMAN WANTED.

We would refer those whom it may concern to the notice in our last, from Br. Andrews, for a young ministering brother to go South. Will our editorial brethren copy the request, or otherwise notice it? We should have desired this last week.

NEWARK SUBSCRIBERS.

We particularly desire our Newark subscribers to hand their names and residences to Brs. Marvin, or A. P. Ely, as early as possible. It is our design, if we can possibly get it arranged in season, to commence delivering the Messenger there, by a Carrier, with the first No. of Vol. 5. We hope every one will attend to the request immediately, for

in doing it they will accommodate themselves as well as us. It will no doubt be much more convenient to receive their papers at their houses, than as they now do.

DUANE-ST. CHURCH.

Br. David Pickering has engaged with the Society worshipping in this house, and entered on his Pastoral labors with them last Sabbath. The congregation has necessarily been in quite an unsettled state since the death of their late lamented Pastor, (Rev. Edward Mitchell,) but we hope to see them revive again, and prosper in every laudable effort to maintain and promote the truth of God. The house is admirably located (corner of Duane-st. and City-Hall Place) for the lower section of the City, and we doubt not it will be well attended. P.

PHILADELPHIA DISCUSSION.

To the testimonials in favor of this Discussion which we have already presented, we have the pleasure of adding the following, from the Christian Register, published in Boston. Our first edition of the work has been gone for a week or two, and we have had to delay several orders till we could get out the second. This, however, we are now receiving from the Binder, and are prepared to execute orders immediately. We shall endeavor hereafter to have no delay. P.

(From the Christian Register.)

The controversy embraced in these letters began in the latter part of January 1834 and continued for more than a year. All the letters were printed in several of the Universalist papers, and they make a volume, as they are now published, of nearly three hundred pages. They furnish the principal arguments on the two questions for discussion which appear on the title page, and a critical examination of a large number of texts of scripture, with the arguments of Messrs. Ely and Thomas founded upon them.

In addition to a good view of the matters in controversy, the epistolary form gives to the discussion a vivacity which will render it more interesting to most readers than a continued elaborate treatise on each side of the questions.

Married.

In Philadelphia, on the 24th ult. by Evangelist Abel C. Thomas, Mr. WASHINGTON LANCASTER and Miss MATTIE DALLAS MOSES, daughter of the late Mr. Abraham Moses, all of Southwark.

On the 20th ult. by Evangelist S. W. Fuller, Mr. WILLIAM WINBERG and Miss EMILY ORMOND, eldest daughter of the late Tracy Taylor, Esq. of Kensington.

On the 5th inst. by the same, Mr. AUGUSTUS TAYLOR and Miss ANN PROCTOR, both of Philadelphia.

Religious Notices.

Brother Wm. A. Stickney will supply brother Le Fevre's Desk the two last Sabbaths in Oct. (18th and 25th,) and brother M. H. Smith, the two first in Nov. (1st and 8th.)

Br. S. J. Hillyer will preach at New City, Monday Oct. 19th, and at Yonkers, Friday Oct. 23.

Br. Bulkeley will preach at Croton, in the morning, and at Sing Sing in the afternoon and evening Sunday Oct. 18th.

Br. M. Rayner will preach in Newark the 3d Sunday in Oct. (18th) afternoon and evening—at Camptown in the morning at half past ten.

Br. L. C. Marvin will preach in Danbury the 3d Sunday in Oct. (18th.)

Br. M. Rayner will preach in Rondout 4th Sunday in October, in the morning—(subject, by request, Matt. x, 28,)—and in Kingston in the evening.

Br. Samuel Ashton will preach in Norwich, Chenango co. N. Y. on the 3d Sunday in Oct. inst. in Wilksbarre, Pa. 4th Sunday; in Cattwissa, Wednesday and Thursday evenings, 28th and 29th; in Pottsville, 1st Sunday in Nov.; and in Reading 2d Sunday.

Br. Hitchcock will preach at Roton River school house, first Sunday in Nov. at 1 o'clock, P. M.; at the school house, near Darien meeting house, at 3—(subject, by request, Universalism not the Devil's doctrine)—and at Stamford village in the evening.

Br. Bulkeley will preach at Huntington, L. I. the 4th Sunday in this month, Oct. 25; at Peekskill and Annsville the 1st Sunday in Nov.; at Norwalk, in the school house near J. Mallory's, the 2d Sunday—in the morning and afternoon, and at New Canaan in the evening; in Wilton, Monday evening, Nov. 9; at Flaxhill school house, Tuesday evening, Nov. 10; at Croton in the morning and afternoon, and at Sing Sing, in the evening of the 3d Sunday in Nov.

Original.

THE GOSPEL OF CHRIST.

The gospel of Jesus, "glad tidings" of love,
To all the creation, proclaim'd from above;
The love of Jehovah, to sinners made known
By the gospel of Jesus, the Father's dear Son!

Nor thunders from Sinai, nor tormenting fears,
Nor tempest, nor whirlwind, nor threatening appears;
But mild as the rainbow, the dark clouds above,
It breaths forth the spirit of Heav'nly Love!

"Fear not," said the spirit, the angel of grace,
Henceforth let your fearful forebodings all cease,
Behold the good tidings to all men I bring,
"A Savior is born, a Redeemer, and King!"

A Savior with power sufficient to save,
All men from the bondage of sin and the grave,
And raise them in triumph to glory above,
To swell the loud anthem of Heavenly Love!

Let peace, love and joy, triumphantly reign,
For sin shall be finish'd, and sorrow and pain;
King Jesus must conquer, his foes they must fall,
That God, the Creator, may be all in all!

O, the gospel of Jesus our fears can control,
Can soothe the heart-broken, the wounded make whole;
By faith in its riches our souls shall find rest,
For those who believe, by believing are blest.

For this is the gospel—"good news" from the Lord,
O, then, let us trust and believe in his word—
Imparting the news of Salvation around,
Till peace, love, and joy, in each bosom is found.

JNO. K. WRIGHT.

Reading, Pa. 1835.

THE CHRISTIAN HOPE.

O, what invaluable joy springs from that
"hope which is as an anchor to the soul, both
sure and steadfast," when firmly fixed in the
heart. None but a believer can know the rich
comforts flowing from such a source—no tongue
can tell them. Let those who enjoy the divine
hope, enjoy it in peace—be still, adore and
worship.

Never shall I forget the deep impression made
on my mind, by an incident of my life, which
happened a few years since. Whilst on a tour
distant from home, I walked out one evening
toward sunset, pursuing a path that led along
the bank of a stream and bent its way across a
hill. After I had walked a few rods, I saw,
ahead of me, a short distance aside from the
path, a lady considerably advanced in years—
sitting upon a mound of earth beneath a spread-
ing pine, with her head resting upon her hand,
and looking upon something which I conceived
to be in her lap.

I continued leisurely along, and my curiosity
being a little excited, I concluded I would civilly
approach her. As she was absorbed in reflection,
and the surface over which I walked
being a green, she did not hear my footsteps
until I got within a short distance of her. I saw
her eyes were placed upon the enframed picture
of a young lady that lay in her lap. I spoke to
her—excused myself—told her my curiosity was
a little excited to see a lady of her advanced age
thus retired and solitary. We conversed together.
She was sitting on the grave of her only
daughter whose picture was lying before her.—
'O, my stranger friend,' said she, 'none but a
mother can know a mother's sorrow in the loss
of a beloved child.' The peculiar emphasis
with which she spoke; the trembling consequent
upon a struggle to subdue the feelings of a
fond mother, when speaking of the loss of a be-
loved child, mingled with the trembling infirmities
of age, enlisted my sympathies and struck
forcibly my mind. 'Here, beneath this little
heap of earth, sleeps my daughter,' said she,
'who was the only surviving one of my relatives.
My children; my husband; sleep in the
dust; I am alone in the cares of my winter
of life. Oh! when she died, (raising
the picture to my view,) the last cord binding
me to this world was severed, and I buried my
life with my daughter. The sun no sooner sets

behind the western hills, than I tell the one less
number of days I am to stay below. O that
impatience which is in my bosom rankling to
depart; I'm afraid it is a sin. I want the will
of God to be done; I want to wait with patience
my departure. 'Mother, don't weep,' my
daughter said, just as her spirit took its flight—
'we soon shall meet again.' And I feel 'tis so-
yes, I feel 'tis so; for God has tied us one to the
other by the undying cords of love, and we can-
not long be severed. God is just; Heaven is
just. I see in ready prospect fulfilled, the joyful
promises of Heaven. Through the dark vista of
the troubles of this world, I see myself depart-
ing, and the pure and happy spirits of my de-
parted friends and children, extending their arms
for my reception, in the presence of our Father
in heaven.' As she spoke these last words, she
raised her eyes to heaven, and the impulse of
her hope seemed to inspire strength and anima-
tion, conquering all infirmities, and lighting up
her countenance with the life and spirit of excit-
ed youth.

Mighty God! thought I, can hope of immor-
tality and of heaven be so strong! If so, most
truly then it bursts the bars of death, and fills
the soul with life. She paused and I turned
and pursued my way with my mind turned into
a train of reflections, contrasting this matron
lady's hope, which was truly an anchor to her
soul, founded upon the promises of God, with
those wretched subterfuges of the day, brought
down from the days of Molech, by tradition, and
based upon the supposed partiality and wrath of
the Deity, and the miserable agency of man.

Magazine and Advocate.

BEAUTIFUL EXTRACT.

While the objects of the material world are
made to attract our infant eyes, there are latent
ties by which they reach our hearts; and
wherever they afford us delight, they are al-
ways the signs or expressions of higher quali-
ties, by which our moral sensibilities are called
forth. It may not be our fortune, perhaps, to be
born amid its nobler scenes. But wander where
we will, trees wave, rivers flow, mountains as-
cend, clouds darken, or winds animate the face
of heaven; and over the whole scenery, the sun
sheds the cheerfulness of his morning, the splen-
dor of his noon-day, or the tenderness of his
evening light. There is not one of these fea-
tures of scenery which is not fitted to awaken us
to moral emotion; to lead us, when once the
key of our imagination is struck; and in the in-
dulgence of them to make our bosoms either
glow with conceptions of mental excellence, or
melt in the dreams of moral good. Even upon
the man of the most uncultivated taste, the
scenes of nature have some inexplicable charms
—there is not a chord perhaps of the human
heart which may not be awakened by their in-
fluence; and I believe there is no man of genu-
ine taste, who has not often felt, in the lone ma-
jesty of nature, some unseen spirit to dwell,
which in his happier hours, touched, as if with
magic hand, all the springs of his moral sensi-
bility, and rekindled in his heart those original
conceptions of the moral or intellectual excel-
lence of his nature, which it is the melancholy
tendency of the vulgar pursuits of life to dimin-
ish, if not altogether destroy.

Wherever we observe the workings of the hu-
man mind, whether in its rudest or most im-
proved appearances, we every where see a union
of devotional sentiment with sensibility to
the expressions of natural scenery. It calls forth
the hymn of the infant Bard, as well as the an-
them of the poet of classic times. It prompts
the nursery tale of superstition, as well as the
demonstration of the school of philosophy.—
There is no era so barbarous in which man has
existed, in which the traces are not to be seen of

the alliance which has been felt between earth
and heaven; or of the conviction he has acquir-
ed of the mind that created nature, by the signs
which it exhibits. And amid the wildest, as
amid the most genial scenes of an uncultivated
world, the rude altar of the savage every where
marks the emotions that swelled in his bosom
when he erected it to the awful or the beneficent
deities whose imaginary presence it records. In
ages of civilization and refinement, this union of
devotional sentiment with sensibility to the beau-
ties of natural scenery, forms one of the most char-
acteristic marks of human improvement, and
may be traced in every art which professes to
give delight to the imagination. The funeral
urn, and the inscription to the dead, present
themselves every where as the most interesting
incidents in the scenes of ornamental nature.—
In the landscape of the painter, the columns of
the temple, or spire of the church, rise amid the
ceaseless luxuriance of vegetable life, and by
their contrast, give the mighty moral to the
scene, which we love, even while we dread it;
the powers of music have reached only their
highest perfection when they have been devoted
to the services of religion; and the description
of the genuine poet has seldom concluded with-
out some hymn to the Author of the universe,
or some warm appeal to the devotional sensi-
bility of mankind.—ALLISON.

Universalist Books.

For sale, wholesale and retail, at No. 2 Chatham-Square
Foot of Bowery, N. Y. 132 Chesnut-st. Philadelphia.

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tions of the Bible.

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